

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, AUG. 29, 1912.

NEW SERIES, VOL. XIV, NO. 35

KINGDOM BRIEFS

"Christian education is that of which Christ is the center."

Evangelist T. T. Martin recently had the joy of baptizing his nine-year-old son, Thomas, at Van-Alstyne, Texas.

Clarence Leavell, one of the team of nine boys, goes from his home in Oxford to become Sunday School secretary for the State of Arkansas.

We are requested to announce that the time of meeting of Pearl River Association has been changed from September third to September twenty-seventh.

Dr. Broadus is quoted as saying that "Education is breadth of view, power of patient thinking, soundness of judgment, clearness and force of expression."

Pastor W. P. Chapman has been holding a revival in his church at Springfield church in Scott county. He had assisting him his son, Rev. J. A. Chapman, and Rev. B. A. McCollough. The meeting was well attended and two were received for baptism.

Dr. H. M. King assisted Pastor W. S. Allen in a meeting at Morton during the week following the third Sunday. There were seven additions to the church. Dr. King did some of his best preaching and the town was greatly stirred and the church wonderfully helped.

The editor was last week with Brother Thigpen in a good meeting at New Hebron. There were twenty-one young men and young ladies received by baptism and four joined by letter. This church is made up of vigorous men and women in the prime of life. They have a W. M. U., a Y. W. A., and a Sunbeam band. The church is now preparing to build a pastor's home.

On September third, Pastor H. M. King will have with him at the Second church, Jackson, the teacher training workers, including State Sunday School Secretary J. E. Byrd, Secretary Arthur Flake, and the well known primary worker, Miss Lona Miley. On that evening at eight o'clock a teacher training class will be organized. On the days following addresses will be made by the workers. The members of the three Baptist churches in the city will participate in this good work.

At the close of the meeting at New Hebron last week, Pastor Thigpen gave a short history of the beginnings of the church seven years ago, when F. L. Bailey, Sr., and Rev. R. Drummond led in the movement which resulted in organizing the new church. They began with eighteen members and now have over two hundred. They have built a house that cost with the furniture about \$3,500.00. This they formally dedicated to the Lord last week, Brother Drummond leading in the prayer.

Brother Thigpen baptized three as a result of the meeting at Flora where Brother Barton assisted him.

The meeting of Oxford Association will begin on September third, instead of September thirtieth, as formerly announced.

Rev. J. R. Kyzar did not accept the invitation of the Georgetown church to become their pastor and a citizen of their town. He prefers to take his senior course in Mississippi College next session.

THAT STATE MISSION OFFERING.

Have you prayed about it and for it? Have you talked of it to the people? Brother pastor, have you preached on State Missions this year? I know that many will answer these questions in the affirmative, but what about yourself? That was no uncommon thing that we did last spring in the interests of the other two great departments of the work of the Kingdom. What was done then immediately followed the hard winter of freezes and rains that extended far into the spring, when we knew not whether we would be able to make a crop at all, but as was said then by way of encouragement in recalling the promise of the Father, "While the earth remaineth, seed time and harvest and cold and heat, and summer and winter, and day and night shall not cease." The spring came, the summer came, and now autumn is knocking at our doors for recognition, and harvest time with its lapfuls, its cotton housefuls, its corn cribfuls calls for thankfulness and the paying of vows. There have been not only bountiful harvests of material blessings but there have been large blessings of spiritual power in our churches, as He who walks in the midst of the golden candlesticks by His presence has through the marvelous operations of His grace brought many to know Him in His saving power. We are so glad that so many of these are from the households of faith, all over our State. "What shall I render unto the Lord for all His benefits toward me?" was the searching inquiry of the psalmist. Is it also yours in view of what the good God has done for you and yours? Will you take the cup of salvation that has been pressed to your own lips and hold it to other lips that they may enjoy with you the refreshing life-giving draught? This is what we have been trying to do in our State Mission work, and we have waited so long for that recognition by the churches that annually approves our efforts by joining hands with us to help meet the cost of these efforts. Two months more and the books will close. What will the record of your interest in State Missions be by that time? May our God give us victory.

A. V. Rowe.

Brother C. M. Morris, of Cuba, Ala., has been holding a meeting at New Salem church in Columbus Association, where he preached his first sermon.

One alderman in Jackson has preferred charges against the chief of police and assistant for levying tribute on occupants of illegal resorts. We hope the truth will come out. Jackson can afford to have a clean-up day, and the sooner it comes, the better for the city.

Brother Robert Powell reports a good meeting at Homewood, Scott county, with Pastor Z. T. Sullivan. The congregations were so large that they had to move out of the church house into a larger hall. Twelve were added to the church by baptism and one by letter. The Lord is good.

Brother A. T. Coleman writes: "At Bethel church, near Coldwater, July 28 to Aug. 3, was spent in a meeting with Pastor J. A. Deaton. Three came for baptism and three by letter. One brother, after years of resistance, has recently yielded to a call to preach. God's blessings on him. This is a titling church. Without a subscription, they pay their pastor by bank check every month."

Brother J. H. Lane writes: "Bolochitto church is seven miles east of Magnolia, where the beloved T. C. Schilling preached so long. Elder G. G. Thomas, of Amite City, La., is now pastor and is much blessed in his labors. We had three for baptism, and the membership helped. The house did not hold the people. They will have to get a smaller pastor or a larger church house! It was good to be with those people. The church seems to have taken on new life."

Pastor W. I. Allen reports: "We closed our meeting at Bethsaida yesterday. It was one of the greatest revivals in all the history of the church. Rev. J. J. Mayfield did all the preaching and of course it was well done. He got hold of the folks the first service. There were 16 additions, which is the greatest gathering the church has had in several years. There was also a large number who professed faith who did not unite with the church. Pray for us that we may do business for our King."

Brother L. E. Head, of Paris, tells us: "Our protracted meeting at Providence in the Calhoun Baptist association, began on the 10th day of August and closed on the night of the 17th. It was a great revival from beginning to end. It was conducted by Brother J. L. Calfee, our pastor, assisted by Rev. Miller, Rev. A. J. Gaines and Rev. G. W. Wright. The visible results were one profession and a Methodist lady who joined at the last service. The congregations were large and attentive. Two joined by letter. I think good seed were sown and that great results may be expected in the future."

CONTRIBUTED ARTICLES

THE KINGDOM OF GOD.

Chapter I.

The Importance of the Subject.

By J. Benj. Lawrence.

When we turn to the Bible we find that the word "kingdom" is very prominent. It is constantly on the lips of Jesus, the text of His preaching, the burden of His message. When we look back into the Old Testament, we find that the same word "kingdom" is continually on the lips of the prophets. Jewish religious thought was permeated with the idea of a coming king and kingdom. Out of Zion the law was to go forth (Isa. 2:3); thy God reigneth, was the tidings to be delivered (Isa. 52:7); the throne of Israel was to be occupied by a great successor to David (Jer. 23:5; 33:17). Under the stress of foreign oppression the idea of the kingdom became still more prominent, and God was represented as overthrowing existing world-powers and making His kingdom world-wide and eternal (Dan. 2:44).

THE KINGDOM NOT AN AFTER-THOUGHT.

When we come to think seriously about the subject of the kingdom we are forced to believe that it is not an afterthought. If it was ever God's purpose to establish a kingdom, then it must have always been His purpose to do so. Christ, who is King, is not an accident. He did not come from heaven to earth because of a failure in God's plans. His was in no sense an emergency mission—something brought in afterwards to make amends for heaven's mistakes.

Since Christ is not an after thought we cannot conceive of this Kingdom of God as something determined upon after the world's blunders had occurred. This Kingdom must be a part of the plans and specifications drawn by heaven's artist for heaven's glory and the world's redemption.

As such it must have been ordained from the beginning. Hence it cannot be anything less than the coming together of all the roads that have been cut through the centuries for the deliverance of God's people.

THE KEY TO THE SCRIPTURES.

Did it ever occur to you that perhaps the word "kingdom" might be the key to the Scriptures? That the supreme purpose of God might have been from the very beginning to establish on this earth a kingdom in which man should rule under Him? That the supreme thing desired to be set forth in the Scriptures might be the idea of the establishment of a divine empire here in the world?

If this were the case, what effect would it have upon our view or revelation? Would it change our viewpoint, and thereby give us a broader vision of the Scriptures? If this idea were the correct one, would not all the evolution of spiritual history as re-

corded in the Old Testament, and would not the redemptive work of Christ and all the evolutions of New Testament history, become but steps in the doings of Jehovah God looking to and preparing the way for the supreme thing, i. e., the establishment of the Kingdom of God?

If this be the case, then the Kingdom of God is the supreme thing. All that God has done in the past, all that He is doing in the present, but leads up to the Kingdom. THE PROMINENCE OF THE KINGDOM.

When we look into the matter we find that the idea of the Kingdom of God is one of the most prominent things in the Scriptures. If prophet and apostle are to be accepted as inspired guides, then the Kingdom of God is the scarlet thread running through all the Bible. The Pentateuch presents no other plan; the Psalms sound no other note; the major and minor prophets see no other vision; the forerunner of Jesus, the prophetic voice bridging the chasm between the Old and the New Testaments, framed no other philosophy; and Jesus Himself, the divine teacher, is the most matchless exponent of the idea.

Indeed the Kingdom of God is

"The one far off divine event

To which the whole creation moves."

Echoes of a Recent Visit.

It goes without saying that the First church of Jackson did the fitting thing in holding a memorial service for the former beloved pastor, Dr. H. F. Sproles. He put the best years of his life into this church. He made it possible for the church to take high rank among the great churches of a great State. He labored and his successor entered into his labors.

The writer never felt more honored than in being asked to deliver the address on this memorial occasion. Others might have done it with more eloquence; none could have done it with more appreciation. I honored and admired Dr. Sproles before I became pastor at Jackson, but it was as his successor that I learned to love him. So considerate, so sympathetic, so helpful was he to me in this relationship that he seemed more like a father than a friend. I could not speak words worthy of him, but I rejoiced to bear witness to his nobility of soul and greatness of character, for "he was a good man, and full of the Holy Spirit, and of faith." He translated Christianity into terms of life. We do well to treasure his memory for we shall not soon look upon his like again.

I am sure the church at Jackson will appropriately commemorate his life in some way that will honor him and please his Lord.

It did my heart good to worship again with this noble church. I know they love the Lord. I bear record to their fidelity under many trying conditions. It is a great joy to see how Pastor Borum is

reaching out and gripping from his pulpit the great congregations which wait on his ministry. He preaches to the largest congregation in the Mississippi Capital City.

The social side of this visit was delightful beyond expression. I thank God for the fellowship of friends. This would be a dreary world without them.

I could not return without running over to Clinton to tell Mrs. Sproles how my heart went out to her in this the hour of her sorrow and loneliness. Her fortitude is characteristic of the life which helped to make her husband great.

I found Dr. Provine and his associates preparing for another great session of Mississippi College. How rich Mississippi Baptists are in this great institution which is doing such a magnificent work!

Dr. Lipsey, now in the prime of life, is renewing his youth by taking on more work. In the editor's chair and as teacher of the Bible in Mississippi College, he has an opportunity of unlimited usefulness. He has a great task, but then he is a great man.

It did me good to see my beloved co-laborer and friend of other days, Dr. Bailey, taking a long-needed rest, literally under his own vine and fig-tree. His health seems to be improving and I hope to see him soon engaged in some active work for God and his fellow men. He is one of nature's noblemen.

It was good to see Secretary Rowe domiciled in Jackson, whence he is reaching out as from a nerve center, directing the mission work of the Baptists of the State. If a secretary's usefulness is to be measured by what has been accomplished, few Southern states have had more capable secretaries than Mississippi's. It would be quite interesting to make a comparison of the work of Mississippi Baptists for the last twenty years with the Baptists of other states similarly situated as to numbers and conditions generally.

After a day or two spent in Holmes county, with my only brother, visiting the scenes of childhood and living over in memory the experiences of other days, I returned to my work refreshed in body and spirit. May the Lord bless Mississippi Baptists. I love them dearly. Too much of my life was spent among them ever to forget them.

W. F. Yarborough.

Anniston, Ala.

To the People of Mississippi.

I am building up a library for the white prisoners on the Rankin State farm, and I want you to help me.

I will pay the express or freight charges on all books sent to me at Jackson, Miss. I am sure that many people have books of fiction, biography, history, religion, etc., which they have read, and can spare very well from their shelves and center tables. Why not give them to the prisoners? They will appreciate them. One kind-hearted gentleman at Fayette, Miss., will send fifty volumes. Can you send five, ten, twenty or one hundred?

Drop me a postal card and tell me what you have sent. If you live in Jackson, write me where to call, or send for them.

"I was in prison, and ye came unto me."
* * * Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Jno. D. Ellis, Chaplain.

More Light Wanted.

W. P. Chambers.

In the study of the Sunday School lessons I frequently find teachings that are at variance with my understanding of the Scripture. I do not mean to say that they are necessarily wrong because of this variance. But I want additional light on some points.

For instance, in the lesson for August 18 ("The Ruler's Daughter"), Dr. Lansing Burrows in the Convention Teacher, uses this language: "The resurrection body, howbeit altered and perfected, is the same body; it can be recognized. Such was the ease with this child, with the widow's son, with Lazarus and then with Jesus, who was gladly recognized as the same one who had been companion and friend. Nor is there any reason to suppose that it will be different in any of us." In The Baptist Standard of August 15, Pastor F. C. McConnell more fully elaborates the same idea. He says: "We ought to take this as a real resurrection. * * * If the resurrection of those whom Jesus raised is not like His own resurrection, and not like all other resurrections, what have we in demonstration of the resurrection? Some one has suggested that those whom Christ raised, died again, but this is nowhere stated. The Jews sought to kill Lazarus, but they did not succeed," etc.

It is difficult to conceive of the body of Jairus' daughter as a resurrected body in the Scriptural sense of a resurrection. There is not a hint or an intimation in all the Scriptures that the bodies of those whom Jesus raised from the dead were in any way different from the bodies that had died, but were still subject to all human limitations, and liable to disease and death. On the other hand, the resurrected body of Jesus could and did assume different forms, pass through closed doors, vanish out of sight, and yet retain His nail-torn hands and mangled side.

If the fact that the Scriptures are silent respecting the subsequent death of those whom Christ, or Peter, or Paul, or Elijah, or Elisha, raised from the dead, be held as valid proof that those bodies were immortal, we might, by the same process of reasoning, contend that Pontius Pilate is yet alive.

And does not the Apostle mean something when he says, "But now hath Christ been raised from the dead—the first fruits of them that are asleep?" And again: "In Christ shall all be made alive, but each in his own order. Christ the first fruits, then they that are Christ's at His coming?"

If even Lazarus preceded his Lord in the resurrection, he, and not the Christ, should be named as the first fruits of them that slept.

If I am wrong, show me wherein.

Hattiesburg, Miss.

Why Take a Seminary Course?

By Rev. E. Y. Mullins, D. D., President The Southern Baptist Theological Seminary.

This article is addressed to the young minister who has finished his college course or who is in the pastorate and is considering training for his life work. He ought to take a seminary course—because—

1. He owes it to himself to fit himself to do the best work possible.
2. He owes it to the churches which in future he may serve to render them the best service in his power.
3. He owes it to the Kingdom of God to prepare himself for leadership.
4. He owes it to the denomination to become thoroughly grounded in its fundamental principles.
5. He owes it to the world of lost men and women whom he is called to serve in proclaiming the gospel of salvation.
6. He owes it to his Lord and Master who called him into the ministry and commanded him to fit himself for the work.

Where there is a will there is a way. If the heart and conscience and judgment agree with the above, then the thing to do is to get ready for a seminary course. Our next session begins October 2nd and continues eight months. I shall be glad to correspond with anyone who is interested. Louisville, Ky.

Good News from Itawamba County.

By J. G. Chastain, Missionary to Mexico.

The writer recently enjoyed the high privilege of laboring in a series of meetings with Rev. J. F. Benson, his father in the Gospel. I preached regularly twice a day in English, something I had not done before for exactly twenty-four years, just before going the first time to Mexico. The congregations for the most part were large and the interest good. Indeed, we were made to sit together in heavenly places in Christ Jesus, and I trust that great and lasting good may be the result.

Prominent among the preachers who are bringing things to pass in Itawamba county are J. F. Benson, J. T. Robinson, G. S. Rayburn, and J. A. Conwell, all of whom this week are engaged in meetings in their respective churches. I found in each church a group of zealous, godly women who are always active in the Lord's work.

At Fulton, Oakland and also at Providence I spoke to at least a dozen fine young men who should enter Mississippi College in September. It was my pleasure to speak publicly to the great congregations of above named churches about the college and The Record, distributing a few catalogs and some copies of the paper. A few subscriptions were taken, and others will come in when cotton is sold. I never shall forget this visit to my native country. The people seem prosperous and happy, and I feel like that, in a spiritual sense also, there is a better day for them not far ahead.

May God richly bless them.

Blue Mountain, Miss.

Victory for Prohibition—Write Your United States Senator.

By Arthur J. Barton.

The prohibition cause won a great victory recently when the committee on the judiciary in the Senate of the United States instructed Senator Cummins to report favorably the Sheppard-Kenyon bill, with slight amendments, prohibiting the interstate shipment of liquor into dry states or dry territory, when the shipment is intended to be used in violation of the law of the State in which delivery is to be made. This is the bill agreed upon last December at the inter-state conference in Washington. The writer was chairman of the committee that agreed upon and framed the bill. The essence of the bill was the product of the brain and heart of Mr. Fred S. Caldwell, of Oklahoma City, who, upon invitation, spoke before the recent Southern Baptist Convention, and who is perhaps the best informed lawyer in America on this subject.

Some of our prohibition friends have feared that the bill, if enacted into law, might not prove effective. That they are mistaken is shown by the attitude of all liquordom. Never before have the liquor forces been so aroused in opposition to a bill. They are stirred to the depths. Fortunately, they have to fight the bill at great odds, because every time they oppose the bill they have to say in substance, that they wish to violate the law. Of course, everybody knows that the violation of the law is their "long suit," but they are put on the defensive when they have to come out in the open and say this.

Let everyone who reads this write an earnest personal letter to each of the United States senators from this State, urging them to do all they can to secure prompt and favorable action by the Senate and to give their hearty support to the bill when it comes up in the Senate for passage. We cannot be too prompt or too positive in pressing the fight now. The writer has just addressed a communication to every Democratic senator, and to a number of Republican senators whom he happens to know personally as staunch friends of prohibition. He is now receiving replies, and is glad to say that, so far, without exception, every senator has indicated that he is heartily in favor of the passage of the bill. Whenever the Sheppard-Kenyon bill becomes a law we can carry prohibition in State after State and it will be effective indeed.

I take the liberty of sending this communication to our Baptist brethren throughout the South because of my position as chairman of the standing committee on temperance in the Southern Baptist Convention. The members of the committee are somewhat scattered and it is impracticable to get a meeting of the committee at this time, but the writer feels confident that every member of the committee would heartily approve every sentiment herein expressed, and would join earnestly in the request to the reader that he write to his senators at once. Do so now without delay. Nothing is so powerful in influencing legislation as the wishes of the people personally and pointedly expressed. Waco, Texas.

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EDITORIAL.

WHO OWNS THE PAPER?

There is an old proverb that "fools build houses for wise men to live in." It has a wide application in which possibly is included the denominational paper. When you get down to the question of ownership, there are some queer things, anyhow! You ask who owns such and such a handsome residence and get an answer like this: "It belongs to Mr. A, but Mr. B and his family live there." That means that A worked hard and lived hard and saved his money and bought or built the place; that he now has the privilege of paying taxes and insurance on it and that he has to keep up the repairs and work schemes to rent it and collect the rent. But B lives there and enjoys all the blessings of a comfortable and happy home. He has no worry about fire or taxes or repairs. He is free from care about it, but whatever good it affords, he gets it—gets it all and doesn't have to worry.

You saw Mrs. C with a beautiful and brilliant diamond brooch. It looked just as pretty to you as it did to her, in fact, prettier, for it was under her chin where she couldn't see it, and you got the benefit of it. If there is any pleasure from seeing this thing of beauty you got it and it didn't cost you a cent. She paid a big price for it, pays taxes on it yet, maybe not enough, but still pays. She is uneasy all the time for fear it will be lost or stolen. You never have a moment's worry about it. The pleasure is all hers, the care is all hers, for she is said to own it. Maybe she does. This thing of ownership is queer, anyhow. Maybe it is just another word for responsibility or stewardship. Maybe we are simply trustees for the benefit of others. So be it; if that is what it means when translated into the language of the Kingdom of

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WHAT IS TRUTH?

The problem of the union of all Christians is a favorite one for present-day discussion and deserves all the attention it receives; really deserves more sensible and serious treatment than it usually is accorded. But the best way to treat an ailment is to find out its cause and so not only apply preventatives, but discover the real nature of the trouble. Otherwise, we are brating the air, not to say striking in the dark. Nobody approves of the differences among Christians. It is not necessary or right in itself and it must always be a hindrance to the progress of Christian work. But if it is to be corrected we must go back to causes and not be treating symptoms or effects.

The doctors could never do anything much with yellow fever until they discovered the cause of it. The treatment of it was unsatisfactory, and to prevent the spread of it was impossible. We now look back a few years upon the day of terror and stampede and business stagnation and shotgun quarantine and awful mortality and helplessness at the march of the plague as days of darkness, simply because we did not know the cause of the disease and means of its spreading.

This ignorance was the cause of quackery in treating the disease and humbugging and violence in preventing it. We wore sulphur in our shoes, burnt tar in front of the doors or wore asafetida, or took calomel occasionally. But when a marine surgeon in Havana intelligently studied the disease and experimented until he found that a certain female mosquito was spreading the plague, the city was then cleaned up, Mrs. Mosquito was put out of business and millions of people breathed easy for the first summer in decades.

Now if we would spend as much time studying the cause of the differences among Christians and seeking to remove that, as we spend in lamenting them and practicing quack remedies on them, we would sooner come to a real settlement of these differences and attain to the unity of the faith. Did you ever stop to ask the question, "What makes me a Baptist and my neighbor a Methodist, and another a Presbyterian and so on to the end of the long list. Are there as many gods in America as there are denominations? Has He one Bible for me and a different one for my neighbor and brother? Is the truth a unit, one and the same or is it one thing today and another tomorrow? Does it mean one thing on one side of the street and something else on the other? Is truth eternal, or is it accidental and variable? Is the Bible such a book that it really means one thing to you and another to your brother in Christ? Is it such a book that we can never hope to know what it really does mean, and must we always live in ignorance of its real meaning? Has God mocked us with a book that produces confusion and makes unity forever impossible? Shall we charge it against God and the book that my neighbor and I can't agree on its meaning? Did God mean to be so? Or

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is truth variant and adaptable? Is what is true to one man false to another? Or is there no such thing as truth and certainty? Is it simply fiction, a delusion, an ignis fatuus? Must the soul feed on variety? Are God and the universe, and man and life, and eternity, all a dissolving myth? All knowledge and life are built up on the belief of the reality of things, the invariableness and certainty of truth.

WHY CHRISTIANS DIFFER.

The cure cannot be far from the cause. What makes one man a Baptist, another a Methodist, another a Romanist? Are men so made that what is truth to one is falsehood to another? Is that which is bread to one poison to the other? Does that which satisfies one nauseate the other? This can only be the case when there is a diseased or an abnormal system. The stomach or some other organ is out of order in one of us. God didn't make us so that we would be differently affected by the same medicine. Suppose that calomel affected every man differently; scientific progress would be impossible; the treatment of disease unknown, and life would have been extinct or chaotic long since.

If two and two made four to one man and five to another, and three to another, we could have no dealings or fellowship with one another. But if truth is one and invariable, then and then only is there any hope of certainty of progress or peace or union. We had as well settle it that the differences among Christians is not the fault of the constitution of things, not because there is no final and certain truth. No, it is not because God has made it so, for He is not the author of confusion.

Again, we would hardly dare say that He has not made it clear in His Word what the truth is. If He has given us His revelation, it would not be worthy of Him to mock us with a record that produced confusion or left us in doubt. To give a book that men could not understand or that no two men could agree in interpreting would be giving a stone for bread. Truth is as real and unchangeable as God, for it is the revelation of God and that is precisely what the Bible is. It is not a matter of temperament or taste, not a question of climate or convenience, not locality or environment. There are several things that are essential to unity, and the lack of them has caused divisions, sometimes bitterness—always hindrances to the work.

The first of these is the genuine recognition of the lordship of Jesus. This does not mean simply to call Him Lord, or a profession of allegiance to Him, but it must be absolute surrender to Him that goes to the heart of things and reaches to the circumference of all things. Christian union must be in Christ. This is where it starts and it can begin nowhere else. This is not a superfluous and shallow platitude. It is the first essential. A man who has Christ enthroned in his heart has the beginning of union with all Christians and ought to find the way open all through. But this is not done by a partial or make-believe acknowledgment of Him as Lord. It means

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the complete acceptance of the authority of Jesus in all matters of faith and practice. There must be no gainsaying or preference for one teaching above another or excluding another. There must be no matters of indifference or exclusion of such as are not agreeable to the carnal mind or don't suit our predilections, preference or training. There must be a willingness to accept and obey all His commands. "He must be Lord of all or He will not be Lord at all." This must be genuine and complete before we go very far in union, and all efforts will be successful in proportion to it—one Lord, one Maker, one faith.

Again, the union of Christians is called the unity of the Spirit. The interpretation of the truth itself and its full acceptance are only possible in the light of the Holy Spirit. We were all baptized (and that means baptism) into one Spirit. We all have access to God in one Spirit. Spiritual things are spiritually discerned and can be interpreted only to spiritual men. We worship by the Spirit of God. A real understanding of God's truth is possible only by the Holy Spirit. The quest for truth by the carnal man will never be satisfied. To Nicodemus and Pilate alike (as different as they were) Jesus could not explain the truth. To be born of the Spirit and led by the Spirit, enlightened and guided, given the spirit of obedience. We need not so much more light on the truth—though that is desirable—but we greatly need among Christians a quickened conscience that makes them sensitive and obedient without questioning. A good conscience that compels obedience will save from making a shipwreck of the faith. It is not argument that people need, it is the motive power of a quickened conscience. If thine eye be single thy whole body shall be full of light. If there is really one Lord, there will be one faith that will express itself in one baptism.

A DAY OF PRAYER FOR SCHOOLS.

Just one year ago at high mass in the magnificent Jesuits church in New Orleans, a Catholic priest preached on the parochial schools as opposed to the public schools. The entire discussion was devoted to the schools, which were soon to open. After the sermon a special prayer was made that these institutions might be the means of promoting Christ's Kingdom in this world. "Be ye wise as serpents." The second Sunday in September has been suggested as an appropriate day of prayer for schools. About that time most of our denominational and secular colleges as well as common schools, open.

Probably few, but those who are or have been, teaching realize what a factor the public school training of children is in their religious development. To the end that this factor may be made most effective, we suggest that on this Sunday pastors preach to their people about schools and their own school. Possibly a general discussion would be effective. Let it be announced on the previous Sunday that at this time special prayer will be offered for schools. Let pastor and people pray for the local school,

as well as for others in which they are interested. Pray that the teacher and especially the principal may teach not only books and morals, but God. The instructors know that the opening is the most difficult and critical time of the session and will strive the more earnestly because of this encouragement and because of the help of God thus invoked.

OPENING SCHOOL.

All teachers know that the first day of school is the most critical day of the session and often the most trying. Wise teachers plan their first day's work with the care of architects. One method of beginning the day seldom fails to produce good order and respect for the teacher. After the children have marched in, let them sing a familiar patriotic song. Then either read them a story from the Bible or tell it in simple words. Have them stand during a prayer. If the teacher does not feel strong enough to lead in prayer, let the teacher and children join in repeating the Lord's Prayer. Almost all of them will know it, and by praying themselves, they get into the spirit of reverence, and good order is promoted. The teacher will find that by teaching respect for God and His Word, he will increase the respect of his pupils for himself.

Opening exercises on other days should be made devotional to a great extent. In one school the pastor of each church in the town had one day a week on which he conducted the opening exercises. Not only was this part of the day's work made more helpful, but the interest of the children was sustained. Visitors to the town were invited to talk to the children at this time by which means the instruction in morals was not one-sided and the principal's burden was lightened.

Christian teachers will find that their usefulness to their Master is not restricted by working in public schools, but enlarged.

On page two of this issue we publish the first of a series of articles from the pen of Rev. J. Benjamin Lawrence, of Columbus, on "The Kingdom of God." We predict that these articles will be widely read and that they will be most helpful. Don't miss the first one nor any of the rest.

Brother A. L. O'Bryant has been assisting this week in a meeting at Pulaski, in Scott county.

Brother W. A. Roper was once pastor of the church four miles west of Enterprise. He has been with them this week in a meeting and will be in meetings until the middle of September.

Rev. H. R. Holcomb was with Pastor Bass at Waynesboro last week in a great meeting. This week he is at Chicora.

Captain W. T. Ratliff, of Raymond, has a cottage to rent in Clinton. Anyone who knows the Captain will not need to be told it is a good house. Who wants a four-room cottage?

MISSION SECTION

Stand Somewhere.

We have read with care the review of Brother Boone's article on tithing, by "Elder Odd." We admit frankly that we do not believe that the "tithing law is still in force, as it was in the days of the Levitical priesthood." In our humble opinion, Elder Odd is correct in his statement that the law of tithing passed away with the rest of the ceremonial law. We, as Gentile Christians, are "not under law, but under grace." However, we do not admit for a moment that, because this is true, we should work or give without any system, or refuse to give at all, if we feel so inclined.

Now, the purpose of this article is to suggest to Elder Odd that he give us his plan for giving. Surely he believes in returning to our Father a part of what He gives us. If so, what part? To deal in generalities may satisfy some, but we want to get hold of something definite. A quail-hunter may kill a bird occasionally by firing at the "coveys," but the man who "bags" the most game always singles out some particular bird. Even so, may we do in our mission work? We might carry on the work in some sort of way without any standard of giving, or method of management, but we will never rise to our possibilities without a business way of doing things.

And I ask in all earnestness that if, according to the brother's statement, it was impossible for the Levites to assist the priests without support, can the ambassadors of Christ do His work without support? Furthermore, the Levites were ministering for the Jews alone. We are Christ's witnesses to the whole world. Will it take a smaller per cent of our earnings to carry the Gospel, heal the sick and supply the needy (all of which we are commanded to do) than it did in those days to support the Levites? They were living in the shadow of that which was to come; we are living in the full blaze of reality. God has spoken nonly through prophets and in divers portions" to them, but He has spoken unto us, in His Son (Heb. 1:1) a full revelation. They gave the tenth; shall we with vastly greater light and blessing, give less?

The law of love is the Christian's only law; and to hide behind the passing away of ceremonialism as an excuse to avoid giving systematically and heroically to the cause of Christ is to be under *dis-grace* as well as *grace*. We know that our "reviewer" is a "giver" to missions and we desire that he state his position clearly in order that his articles may not lead some weaker brethren to cease giving at all. Some will conclude that, because tithing is no longer in force, all giving is unscriptural. Many are already acting as if they believed that way.

Is tithing wrong? Does it dishonor God? Does it retard the progress of the Kingdom? Will God frown upon the man who freely hands out ten cents of every dollar

God has given him, in order that the world may hear the good news of a Savior? I think not! I believe it will honor God—that it is right to give the tenth, and more, if need be. Yea, to give all that we have and are to "Him who for our sakes became poor." There should be no argument on this point. The self-emptying of Christ is the sublime example for all coming ages. What He did, if He had given no instruction otherwise, is enough to inspire every redeemed soul to give "good measure, pressed down and running over."

Brethren, if it does not dishonor God, nor retard His work, and if it is not wrong, it must be right. Let us make a tenth the minimum of our offerings, and when occasion arises for more, let us give that, too. When we cease playing like children at our tasks, God will use us to do men's work and give corresponding results.

The question is not as to whether "tithing" has passed away as a law. It is not law we are to look for but need. Is there need for more laborers and do they need more money? Are not the fields white for harvest, and shall we not send someone to labor there? The coming age waits on the completion and consummation of this one. Let us hasten its coming by large giving, instead of acting as "brokers" on the wheels of progress of the present age.

Chas. F. Andrews.

Braxton, Miss.

Just Two Things.

By J. E. Byrd, State Sunday School Sec'y.

Please read this and grant the requests. We want a man elected or appointed in each association as "teacher training secretary" for the association. The clerk or someone interested will please send me the name and address of the brother elected, and he will be furnished with all the needed literature, helps, etc. In this way we hope to reach every church in every association and organize and maintain a training class.

At the State convention, or sometime soon, we will have a meeting of these associational secretaries and plan to help every church in the State.

Will you help me in this work? Brother, take this as a personal letter and see that it is done in your association. Write me the name and address.

Now, see that your Sunday School is reported and that the minutes make records of schools.

Mt. Olive, Miss.

The Church and Modern Problems, by C.

F. Garbett, M. A. Cloth; 221 pages; \$1 net. A series of addresses on "Modernism," "The New Theology," "Rationalism," "Agnosticism," "Foreign Missions," and "Higher Criticism," etc., delivered at a men's service in a church in England.

Importance of the Association.

By T. L. Holecomb.

I am glad to notice some articles in The Record on the association. I wish fifty or one hundred statements would appear, in sentence or paragraph form, from as many persons, telling how to make the district association more effective in the denominational plan and life.

The association has been a great blessing and power in the past, but it must be a greater force in the present and immediate future, if the problems that confront the Baptists of the South are solved for the glory of God.

If the millions, of whom we boast, ever catch step or become united in any great kingdom enterprise, a large number of the recruits must be enlisted through the influence of the association. Too often the annual sermon is but an hour of brag about the loyalty of Baptists to the Book. At the same time, the letters from the churches show that about one-third of them have given nothing for the spread of the Gospel during the entire year.

Yes, preach doctrine, repeat the great truths this year and every year, but don't stop there. Make an appeal with all the zeal of your soul for the work of the churches to harmonize with the truths we preach.

SOME SUGGESTIONS.

1. Have at least two sermons.
2. Put a time limit on speakers and give an opportunity for several short talks.
3. Provide a place and other conveniences so the W. M. U. can have a profitable meeting at every association.

Associational Meetings.

- Sunflower—Sept. 3—Sumner.
- Oxford—Sept. 3—Pilgrim's Rest, east of Batesville.
- Copiah—Sept. 4—County Line.
- Tippah—Sept. 4—New Prospect.
- Columbus—Sept. 6—Pheba.
- Chickasaw—Sept. 10—Tocco polo, 16 mi. west of Pontotoc.
- Judson—Sept. 10—Mt. Vernon.
- Zion—Sept. 11—Eupora.
- Mt. Pisgah—Sept. 14—Beulah.
- Bethel—Sept. 14—Rock Hill.
- Tallahala—Sept. 14—Pleasant Home.
- Bay Springs—Sept. 18—Loun.
- Calhoun—Sept. 18—Mt. Moriah.
- Monroe Co.—Sept. 18—Bethlehem.
- Tishomingo—Sept. 18—Iuka.
- Union—Sept. 20—Hermanville.
- Lauderdale Co.—Sept. 20—Oak Grove.
- Red Creek—Sept. 21—Cypress Creek.
- Pearl River—Sept. 27—Columbia.
- Trinity—Sept. 27—Bethel.
- Yazoo—Oct. 1—Scotland.
- Lawrence Co.—Oct. 3—Providence church, near Verna, on the Butterfield R. R.
- Oktibbeha—Oct. 5—Bluff Springs church in Kemper county.
- Carey—Oct. 5—Morgan's Fork.
- Chester—Oct. 5—Ackerman.
- Liberty—Oct. 5—Pine Grove.
- Aberdeen—Oct. 8—Okolona.
- Yalobusha—Oct. 9—Spring Hill, 3 miles southeast of Oakland.

The Baptist Hospital.

By W. F. Yarborough.

Although purely incidental, it was a great privilege to be present when Brother Bryan Simmons presented the hospital to the congregation of the First Baptist church, Jackson. It was a masterful presentation and stamped Brother Simmons as the right man in the right place. In him this great cause has a representative worthy of the best support of Mississippi Baptists. He knows his subject, and understands how to present it in a clear forceful manner, as a part of the great work of the Kingdom of God.

Truly the Baptists of the State have in this institution a great ally in impressing their beneficent ministry on the world about them. If they are wise they will not lose the opportunity through any quibbling or trifling about matters of no consequence. Local and professional prejudices have no place in a great question like this. Enough that the charter provides, that the institution shall be open to all reputable physicians and their patients. It matters not from what class or calling the patients may come. The institution is intended for suffering humanity of every class whether from the railroad shops or from the farm.

It was gratifying to see the way in which the people of Jackson are taking hold of the enterprise. I know that with two or three exceptions large gifts are impossible from the First church.

Deacon Z. D. Davis, always loyal and true, started the collection with his offering of \$1,000, closely seconded by Pastor Borum with a most liberal subscription. As shown by the statements already made in The Record, Jackson is coming up liberally in her support of the work. It must not be forgotten that the First church gave something like \$1,200 a year ago. This amount, together with the offering of Brother and Sister Carter and amounts already reported in The Record, runs the total up to nearly \$8,000. Then it must not be forgotten that the original gift of the lot and the present building, amounting to \$5,000, should be counted in the gifts which Jackson makes.

I do not believe that the Baptists of Jackson and Mississippi will allow this cause to fail. Let them ask if God is in the movement and if He is, then they cannot afford to stay out of it.

The Bright Side.

By Zeno Wall.

Too many Christians are looking at crime and sin in the world, instead of at and to Jesus Christ, the Savior of the world.

As long as Peter looked at Christ and had faith in Him, he walked on the waves all right; the sight of the waves caused him to begin sinking, and so with us today. We have too many pessimistic Christians. A pessimist is a pest who has missed his calling and Christ in the world; an optimist is a Christian with an open face to the Christ. "But we all, with open face, beholding as in a glass, the glory of the God, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

God, give us more systematic Christians

—looking at, believing in and working for Christ and His cause.

Your article, "Stop Grumbling and Give Thanks," is timely—strong. You are doing good work. With the Japanese poet I wish to say:

Go on, go on, go on, go on.

Go on, go on, go on;

Go on, go on, go on, go on,

Go on, go on, go on.

Field Notes.

It was the pleasure of the business manager to be with Brother H. L. Johnson in a meeting at Pine Valley, beginning the second Sunday in August. It was good to be with this faithful veteran. It was my privilege to sit at his feet and learn of his Lord when I was a boy, and this was the first time I have had the pleasure of being with him since. We held the meeting at old Turkey Creek church where some of our best citizens are to be found. We had one of the best services I have been in this year. Six were baptized, a Sunday School organized and The Baptist Record placed in practically every home.

The business manager has just returned from Hopewell where he helped Brother Rogers in a meeting at Palestine church, near that place. We had a good revival—10 were baptized; three came by letter, with others to follow who were not able to attend the last day. About 25 others claimed to have found the Lord, five of whom have joined at another place. A Sunday School was organized and some Records placed, which will help the pastor carry the good work on.

J. C. Parker.

Ordained.

On July 27, it was the pleasure of the business manager to participate in the ordination of Rev. W. S. Hutson, of Knoxville, to the full work of the ministry. This brother has been the pastor at Knoxville for about a year, and God has wonderfully blessed his work. Brother Hutson spent last session in Mississippi College and will attend again next session. He is now pastor of two churches and I take pleasure in recommending him to any church that can use a supply from college. Brother Hutson is a settled man; used to handling large crews of men, and seems at home anywhere you put him. I do not hesitate to pronounce him one of the best Bible scholars among our young men, and if he lives, he will be known by his work.

I have assisted him in the meeting at Knoxville. It was a great revival, there being 22 accessions to the church—16 for baptism. New impetus was added to the effort to build a new church. These were some of the visible results.

J. C. Parker.

- Central—Oct. 9—Flora.
- Gulf Coast—Oct. 9—Biloxi.
- Pearl Leaf—Oct. 9—Salem.
- New Liberty—Oct. 9—Goodwater.
- Strong River—Oct. 9—Pearl Valley.
- Leaf River—Oct. 9—Sweetwater.
- Mississippi—Oct. 10—Zion Hill.
- Magee's Creek—Oct. 12—Bolivar church, two miles northeast of Bolivar, La.
- Pearl Valley—Oct. 12—County Line.
- Louisville—Oct. 12—Yellow Creek.
- Deer Creek—Oct. 14—Indianola.
- Coldwater—Oct. 16—Independence.
- Lincoln Co.—Oct. 18—Montgomery.
- Choctaw—Oct. 19—(.....)
- Kosciusko—Oct. 18—Carson Ridge church, four miles southeast of Ethel.
- Hopewell—Oct. 19—Bethlehem, 8 miles north of Morton.
- Tombigbee—Oct. 19—Golden.
- Harmony—Oct. 25—Tuscola.
- Hobolochitto—Oct. 30—Pine Grove.
- Bogue Chitto—Oct. 30—Bogue Chitto church, twelve miles east of McComb.
- Lebanon—Oct. 30—Big Level.
- General—Oct. 30—Poplar Springs.

Program of the Columbus Baptist Association.

(To be held with Pheba Baptist church, September 6, 7 and 8, 1912.)

FRIDAY.

- 10:00 a. m.—Devotional exercise; enrollment of messengers and organization.
- 11:00 a. m.—Introductory sermon, W. L. Howse.
- 12:00 m.—Noon hour.
- 2:00 p. m.—Publications, W. A. Jordan, chairman.
- 3:00 p. m.—State Missions, L. E. Barton, chairman.
- 4:00 p. m.—S. S. and B. Y. P. U., B. L. Owen, chairman.
- 7:30 p. m.—Ministerial relief, J. M. Chalmers, chairman.
- 8:00 p. m.—Foreign missions, J. F. Gregory.

SATURDAY.

- 9:00 a. m.—Devotional and miscellaneous business.
- 9:30 a. m.—Ministerial education, Mississippi College, training school and seminary, F. L. Hewse, chairman. Dr. J. W. Provine, President Mississippi College.
- 10:30 a. m.—Home Missions, J. B. Lawrence.
- 12:00 m.—Noon hour.
- 2:00 p. m.—J. T. Hood, chairman; J. R. Carter, manager of Baptist Orphanage.
- 3:00 p. m.—Woman's Work, W. G. Mahaffey, chairman.
- 3:00 p. m.—Temperance and Christian Citizenship, H. H. Sikes; P. B. Cliett.
- 4:00 p. m.—Layman's movement, W. A. Austin; J. E. Kinsey.
- 7:30 p. m.—Obituaries, P. M. Halbert, chairman.
- 8:15 p. m.—Baptist Hospital, W. F. Jeffrey, chairman; Bryan Simmons.

SUNDAY.

- 10:00 a. m.—Bible Doctrine of giving, S. R. Whitten.
- 11:00 a. m.—Preaching.

THINGS OF THE KINGDOM

Pastor J. B. Cain, of Prentiss, writes: "I have just closed a meeting with Pastor Davis at Smyrna church. We had a fine meeting. Tomorrow to be with Pastor T. J. Cox at Cross Miss. for a week's meeting. The good Lord is adding His blessing to my work this summer. God bless you and the good paper you are giving us."

Brother C. L. Wilson writes us from Coldwater: "Brother H. B. Russum is pastor of Alexander church in Coldwater Association, and has been for fifteen years, which speaks well for pastor and people. They have just completed a new house of worship. The writer reached there Monday and preached to them throughout the meeting. Great crowds greeted us at every service. As a result, 25 joined the church, 20 of whom were for baptism. It was a great joy to be with these good folk and to renew acquaintance and hear testimony from those led to Christ by my preaching six years ago."

Pastor T. E. Summers writes from Roxie: "We held our meeting at Hamburg the first Sunday in August, Brother C. C. Jones doing the preaching. It was glorious. Brother Jones did some of the most effectual preaching I ever heard. There were 12 accessions, 11 for baptism and one by letter. The church was greatly strengthened."

"Brother F. Z. Huffstatter was with me on the second Sunday at Providence, near Meadville. I believe he is the strictest Bible preacher I ever heard, and has unusual ability and attraction in telling Bible stories. Almost all of his illustrations are taken from Bible characters. The meetings were an exceptionally good one. There were three accessions, and the eyes of the church members opened. Brother Jones is pastor at Lucedale. Brother Huffstatter is a student in Mississippi College, serving churches within reach of Clinton."

Brother J. R. Kyzar writes: "The Lord abundantly blessed us with two more good meetings. I spent the first Sunday in August, and the week following with Brother R. E. Weeks and the Holly Springs people. God richly blessed our labors there. The pastor says that four were baptized, two restored and one found. This one had been sitting back doing nothing. Then last week it was my privilege to work with my college roommate, Brother H. B. Rice, and the Big Springs saints. We fought sin and Satan three times a day for a week. The brethren entered heartily into the work and helped us. Twenty-five souls were added to the eternal roll and two joined by letter. How good our God is to save undeserving people! I go tomorrow to Brother Webber at Macedonia. Pray for us."

Brother J. Low writes: "We have just closed a gracious meeting of eight days, at Seminary. We began August 11, and closed August 18. Brother I. P. Trotter came to us on Monday, the 15th, and did the preaching throughout the rest of the meeting. The congregations were large, and the visible results were eight accessions to the church. My people say that the gospel of our Lord was never made plainer nor more earnestly and faithfully presented than it was by Brother Trotter during this meeting. I have been pastor of this church four years and eight months, and while I have always been proud of them as a faithful band of workers for the Lord, I have never been quite so proud of them as I was during this meeting. They tried to show Brother Trotter that their faith in God and in him was steadfast."

From Brother J. H. Lane we learn: "New Zion church is five miles east of Tylertown. It is here that Father Willis Fortenberry preached for 43 years. It has a membership of 400. On Sunday the crowd was estimated at 2,000. Elder A. F. Davis is pastor. There were 12 accessions."

Brother W. I. Hargis writes from University: "I have just finished up my summer's meetings with my four churches, namely: Myrtle, in Chickasaw association; Chalysate, in Tippah association; Clear Creek and Big Springs, in Oxford association. Total additions to all the churches, 7 by letter and 22 for baptism. I was assisted in all of the four meetings by Brother J. D. Franks, of Ripley, Miss. I go Monday next to hold a meeting for Brother J. P. Horton, at Temperance Hill church, in Marshall county. Brother Horton is closely confined in his home on account of afflictions in his home."

Rev. J. G. Gilmore writes from Lena: "The first Lord's Day in August, Lottville church began its meeting, the pastor to do the preaching. The Lord was with us in power. There were six additions, and the church much revived. The second Sunday in August we began at Cross Road church, the pastor having Brother C. C. Briscoe to his help. There were only three people in the community out of the church, and one of these made a profession—one was baptized, leaving only one who has no hope. This church comes nearer the ideal than any known of by this writer. It has an active Sunday School, weekly prayer meeting; is liberal to all missions, loyal to its pastor, and faithful in church attendance. We are in a meeting this week at Lena, Brother Moore assisting. Congregations are good. We begin next week at Millville. Let all Christians remember us at the throne of grace."

A member of the Enon church writes: "The annual protracted meeting at Enon began Saturday, July 27, and continued until August 1, conducted by Rev. D. W. McLeod, of Summit. While only two souls surrendered to Christ, we feel that others are trusting in Him as they have never trusted before. We also believe that they will soon surrender to Christ, and go forth rejoicing in serving him. Brother McLeod was ably assisted by his wife, a noble Christian woman. After dinner had been served each day, Mrs. McLeod and the ladies assembled in the church and spent the noon hour serving God in a prayer meeting. Sister McLeod also created a mission spirit among the sisters. We received 15 new members in our Missionary Union through her influence. While the sisters were holding their prayer meeting in the church, the brethren assembled in the school house and held their prayer meeting. As a result of this noon-hour worship, a young men's prayer meeting was organized, from which we hope great good will result."

Ordination Service.

On the night of Aug. 1, 1912, Revs. W. H. Morgan, J. M. Sonnow and J. R. Kyzar met with the Lucien Baptist church and by order of the church Bro. D. I. Young was set apart to the full work of the gospel ministry. Bro. Young is a very promising young man. He has spent one year in Mississippi College and means to return to his college duties in September. He has been called to two churches and is engaged for protracted meeting work for the entire summer. May God's richest benedictions dwell upon him abundantly.

Yours in His service,

J. R. Kyzar, Pastor,
W. L. Young Church Clerk

Brother W. S. Allen writes from Florence: "My meetings here and at Mount Creek were great church meetings. Brother McComb and Brother Estus did fine work here, as did Brother Phelps at Mount Creek. There were 14 additions here and three at Mount Creek. The preaching was of a high order at both places. I go to Morton tomorrow. Brother H. M. King, of the Second church, at Jackson, helps me."

Brother Zeno Wall says: "I know that discontinuity of memory causes many an extravagant statement, but when our people said yesterday, 'We have had the best meeting that we have had at Rock Hill church in eight years,' they said they were sure of what they were saying. Eight were baptized; three were received by letter. W. S. Allen, the popular and consecrated pastor of Florence, did the preaching. He did it well, too. Allen, I feel, is one of our safest and best in South Mississippi. Our church has been made much stronger by the meeting—all love each other now."

Brother I. H. Anding tells of some good meetings: "My first meeting this summer was with our home church at Summit, a gracious meeting with happy results. Brother Bryan Simmons did the preaching. If any church would like to hear the Gospel story sweetly and persuasively told, and get the information they need concerning the Baptist hospital work at Jackson, be sure and have Brother Simmons visit you. The fourth week in July was spent with Brother Geo. E. Darling at Sontag. It was greatly refreshing to preach the Gospel to such an appreciative people. The church was strengthened and they hope soon to be worshipping in their new house. Mrs. Darling added much by her sweet singing. Following the first Sunday in August, Pastor Allmand began a meeting with his Hebron people in Amite county, and suffered this scribe to hold forth the Word of Life for several days to attentive and interested listeners. These good people showed many kindnesses to the visiting preacher. At this writing I am in the Everett Home near East Fork church, where so many preachers have rested in the prophets' room—men of blessed memory. I cannot give names of all the pastors, for they make a long line of worthies—but will give the names of some who as visitors to the old church have shared the hospitality of this people: J. R. Graves, Dr. Cook of Missouri, J. B. Gambrell, T. J. Wayne, A. A. Lomax, James Nelson, H. F. Sproles, A. V. Rowe, W. F. Yarbrough, and others whose names are in the Book of Life. The old arm chair in which I am seated while I write, was brought to Mississippi by Grandma Margaret (Muse) Clay more than one hundred years ago. Grandma Clay was a great character. She suffered persecution in Virginia by imprisonment and fines, was baptized secretly at night to save her and the faithful of God from the hands of cruel persecutors. She would go to the prison and listen to the Baptist preacher, there confined, as he told the story of the Cross, and for her adherence to Baptist principles she, too, was imprisoned. A friend who could not bear to know of her being whipped, or paying the fine, which she and her husband in all probability were unable to pay, satisfied the authorities by himself paying the fine. In this Everett home are two of the great-granddaughters of Grandma Clay—Miss Lizzie Thompson and Mrs. Phoebe Young. I give this little sketch that our young people may know something of what our people only a few generations ago suffered for the principles which are dear to us. Brother McComb was to have been in the meeting here with Pastor McLeod, but Providence seems to have directed otherwise. Congregations are good, with a good interest manifested. What shall we render unto the Lord for all His benefits toward us? We will take the cup of salvation (the overflowing cup) and call upon the name of the Lord."

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bound in Egyptian Seal Leather.
Printed on white paper 60 cents,
Printed on Nelson's India Paper
75 cents.

Order before you forget it

From

The Baptist Record

Jackson, Miss.

SCHOOL
OFFICIALS

If You Need a Teacher for any department of school work—Principal, Superintendent, Assistant, Music, Art, Elocution, Governess, Matron, etc. Write us
DEWBERRY SCHOOL AGENCY :: Birmingham, Ala.

You!

A few weeks ago there appeared in the columns of The Baptist Record an article, "Lend a Hand," an appeal for a mountain mission school.

Dr. Lipsey asked that a report be made when the work was finished. It isn't quite finished, but you ought to know what has been done though the result did not come from that "Lend a Hand" article. Queer how few are touched by a general appeal. It never occurs to the reader that he is meant—it is always, especially if it is a call for money—"the other fellow." It's the "whosoever will." It meant you, and you and me. We are the ones to whom that "Lend a Hand" article was written. It's a thing between God and the individual—you being the individual. Now I happen to know that the leader of the Y. W. A. has not received so much as an inquiry on the subject.

Shame on us! See what two or three private letters did, and you will agree with me that it was not for want of interest or sympathy—but we didn't take it personally. In response to a personal appeal came fifty dollars for this mountain school. Wasn't that fine? In answer to another came six dollars, with the privilege of selecting books for these splendid mountain boys and girls, and through the kindness of a publishing house twenty beautiful new volumes were bought with that six dollars and transportation given by that house to Clyde, N. C. Wasn't that nice?

Then another gave twenty-five dollars which with a few more dollars from individual appeals enabled the Y. W. A. to furnish the sitting room for these mountain boys and girls at the Haywood Institute, Clyde, N. C.

But what have you done? You, my brother, and you, my sister? I'm talking to you and you and you. You who are reading this won't you please help? The needs now are a chicken house—these boys and girls love eggs and fried chicken as well as we do—a garden fence, a few dollars for drainage and screening, and a few pictures on the walls.

Can't you send one dollar or fifty cents? How good it would be if all of us would join in and make possible this little need that these boys and girls may have a nice garden next spring and a turnip patch this fall. Let's do it, brothers and sisters. I'll give a dollar if you will. My little dollar won't buy the fence, nor put up the chicken house, nor buy drainage pipes, nor keep out the typhus germ, nor hang pictures on the wall. But our dollars together will.

If you will help, and I believe you will, please send your dollar to Prof.

P. H. Eager, Clinton, Miss. He's our treasurer for this appeal.

Listen! I know a lady who went yesterday to Brother — to ask for a book for these mountain boys and girls to put with ten or fifteen she was sending. His wife met her at the door and asked her in. They were packing to move to another house and had all the books in large boxes on the floor. She cheerfully gave—not one, nor two, nor three—but piled the books in the lady's arms and then said: "I've got a lot more I'll give you for this good purpose, but they are packed under all these others. You come to my new house in a few days and you may help yourself." Just then her husband entered and asked what they were talking about—after telling him, what do you suppose he said? "Now, that's the thing. I wish you would take 'em all. We have no children, and we've read 'em, and what's the use of keeping 'em? Take 'em and send to those who need 'em." Let's all of us look through our books and I believe we'll find we can spare a few for these boys and girls. Judge A. H. Whitfield, of Jackson, is interested in this good work, and gave several excellent books. Through a little personal work, we are shipping this morning to these earnest mountain

boys and girls, 129 books, all good, wholesome reading, and stacks and stacks of Ladies' Home Journals, Woman's Home Companions, Delinquents, The S. S. Times, The Youth's Companion, The Christian Herald, etc., etc.

One lady gave Youth's Companions

of five-year subscriptions all bound in three volumes. Little boy, little girl, if you are through with your Companions, pass it on, don't keep it for the moths and mice. Pass on every kindness you have had shown you, share it with others and you will be happier.

Why can't other Y. W. A.'s to whom has been committed mountain school work; do as the Clinton Y. W. A. is doing? Choose you a mountain school, ask its needs, go to work for it and you will find life worth living. If dollars will come in answer to this appeal as did letters and cards in response to the Pocket Testament League, I'll be forced to call in an assistant.

It is well also to examine our libraries for it is possible that we have on our shelves volumes that do not belong to us. A friend told me the other day that she was looking for a book for this mountain school and found one that had, written on the flyleaf, "This book belongs to George W. Whitfield. Please return it. You have had it long enough. He needs it."

Won't you let this be personal? We do so want to get this garden fence and chicken house ready by October. Just send to Prof. P. H. Eager fifty cents or a dollar and see what a nice note of thanks he'll write you in next week's Record.

Faithfully,
One of You.

\$100.00 in Cash, for the Best Day's Work; \$50.00 in Cash, for the Best Week's Work; \$25.00 for Best Month's Work. Write for blank and make your report.
RAPID FIRE HAY-PRESS
The strongest, simplest ONE HORSE HAY-PRESS. Full circle, two strokes. Price \$40 and up, f.o.b. Macon. For full information and proof write THE WILLIAMS MANUFACTURING CO., Macon, Ga.

Song Books

THE NEW EVANGEL—Embossed limp, \$2.25 per dozen;

\$15 per 100, carriage extra.

LASTING HYMNS—Muslin, \$2.50 per dozen; \$18 per 100, carriage extra.

GREATEST HYMNS—Leatherette cloth lined, \$2.50 per dozen; \$18 per 100, carriage extra. Cloth board binding, \$3 per dozen; \$25 per 100.

GLORIOUS PRAISE—Best silk cloth, \$3.60 per dozen; \$25 per 100.

We also have on hand a stock of The Baptist Hymnal, The Baptist Hymn and Praise Book, Harvest Bells, Bells of Heaven, Gospel Hymns (all editions), Gospel Voices, and others. If you are using one kind of book and do not wish to change, but need more copies write us. If you want new books, write us.

State whether you wish Round or Shaped Notes.

The Baptist Record

JACKSON, MISS.

Woman's Missionary Union

MRS. T. J. BAILEY, Editor, Jackson, Miss.
Direct all communications for this department to Mrs. T. J. Bailey.
MRS. W. S. SMITH, Meridian, Miss., Sunbeam and Royal Ambassador Leader for Miss.
MRS. M. A. WILSON, Winston, Miss., Y. W. A. Leader.
MRS. M. A. JOHNSON, Hattiesburg, Miss., College Correspondent.

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CORRESPONDING SECRETARY
MISS MARGARET LACKY, Clinton
All Societies of the State should send quarterly reports to Miss Margaret Lacky, but all money should be sent to A. V. Rowe, Jackson.

Recommendations to the State Trustees of the Louisville Training School.

1. That they make careful plans to reach the young women in their own states, who are interested in Christian work.
2. That they make earnest efforts to ascertain if, in health, education, moral and religious life, they are eligible for the work and purposes of the training school.
3. That a list of such young women be sent to Mrs. Maud R. McLure, who will open up correspondence with them, supplying desired information.
4. That they see, where possible, the parents of such young women and interest them in helping their daughters in securing this training.
5. That they make it clear that many of the students of the training school return to their own states for Christian work, only a fair proportion of them going to the foreign field.
6. That they arrange for each applicant for a state scholarship to the training school to be interviewed by the State W. M. U. executive board or someone delegated by that board before her application is passed upon.
7. That they emphasize the need for trained workers and the calls that the school has to supply such. (Signed) Kathleen Mallory, Ch'm., Mrs. Eliza Broadus, Mrs. A. F. Beddoe.

Waymarks in History of Missions.

1. "Monthly Concert of Prayer," established by the Nottinghamshire Baptist Association in 1784.
2. William Carey sent as missionary to India in 1793.
3. Massachusetts Baptist Missionary Society for work among American Indians, organized in 1802.
4. The first church in America to adopt the "Monthly Concert of Prayer" was the old Pee Dee Baptist church in Charleston, S. C., May 13, 1790.
5. The General Missionary Convention of the Baptist denomination of the United States of America for Foreign Missions, known as the "Triennial Convention," was established May 2, 1814; this included the states north and south.
6. Southern Baptist Convention organized in Augusta, Ga., in 1845.
7. Period of Retardment, 1861-1879.
8. In 1880 the Woman's Missionary Union of the Southern Baptist Convention was organized.
9. Fields entered: India, 1793; China, 1845; Africa, 1846; Italy,

1870; Brazil, 1879; Mexico, 1880; Japan, 1889; Argentina, 1903.

10. Period of Enlargement, 1888-1911.
11. Period of Expansion, 1911. (Who shall say what part in all this the women had?)—Mission Messenger.

Thanks.

We want to express our thanks and appreciation to Mr. J. J. Lipsey, the son of our editor, for the splendid work he did in getting out our special edition for us. He is his father's right hand man in The Record office.

Beginning at Jerusalem.

Mrs. P. I. Lipsey.

It well becomes us, my sisters, both as individual women and as an organization, to make through our hearts a highway for the Lord. Let us today express our loyalty and renew our allegiance to the great King, whose we are and whom we serve. From Olivet's heights, His Orders come sounding down nearly twenty centuries to us, "Go—and make disciples of all the nations."

and ye shall be my witnesses, both in Jerusalem and in all Judea and unto the uttermost parts of the earth." Not to these "uttermost parts" of China and Italy, of India and Burmah and the Isles of the sea, where Christian heroes have freely given their lives, and where the blood of the martyrs has become the seed of the church, do our eyes turn this evening, but to the work of missions in our own state of Mississippi. God has planted us in families; He has given us brethren, kinsmen according to the flesh; He has filled our hearts with the love that recognizes and rejoices in these ties of blood, and by these natural impulses, no less than by the direction of His Word. He bids us labor in our own Judea and Jerusalem.

"Where blooms the broad Savannah, Where mighty waters roll, There let the Gospel banner Beam hope on every soul; Bear, bear to them the treasure, And bid the exiles come; There is no sweeter pleasure Than preaching Christ at home."

But it is not the part of wisdom to overlook or neglect the opposing forces in our way. Our great enemy has already been sorely wounded in our State, but his hydra-heads rise here and there as official connivance and evasion of the law still

give the DRINK EVIL power over life and death. A dear woman cried out to me with tears not long since, from a heart seared and scarred by the experiences she had suffered, "Oh, when I see the temptations that meet our sons from liquor I could be a Carrie Nation!" And shall not we, the Baptist mothers of Mississippi boys, protect them from every form of this evil in their homes and use with all the strength of our being the influence God has given us, to uphold the law and to stamp out the curse of Drink from our State? No middle ground is possible, no policy of toleration but an unyielding front of opposition, looking to the complete destruction of this arch-enemy of men whom God has created in His own image.

Another tendency to evil among us is the bringing in of foreigners—Italians, Russians, Germans, etc.,—as working forces in large farms and plantations and factories. I heard an old gentleman tell once at prayer-meeting of the enemies he used to have. "I prayed for them one by one, by name, and asked God's blessings on them, and after a little while, I came to one, and said, what? he? He's no enemy," and soon after another was gone, and another and another, until at last I cried, "Lord, I haven't got any enemies; they are all my friends." Why cannot we thus transform those whom our Father has sent to our land from across the sea? These strangers and aliens according to the flesh who come to us looking for food and raiment, and the good things of this world, can we not give them also the Bread of Life, and the robe of righteousness, and the hope for the world to come? Dr. Love says, "Do we believe the soul which does not believe in Christ is lost forever? Do we believe that dying in unbelief that men and women go down to eternal death? Our behavior toward these foreigners will give a loud answer to these questions. They have souls and destinies. They will meet us at the judgment."

Another foe we have to face is Roman Catholicism; strong, insidious, wise, wearing the cloak of religion, tolerated by our government, it occupies strong intrenchment in the lower part of our State. "Our missionaries in Italy and Brazil meet it behind fortifications of religious tradition, social custom, family influence, and under priestly domination. In this country we engage Romanism from behind breastworks of American institutions, social and political defenses, and can bring to bear upon it the mighty influences of evangelical religion. . . . Ours is a superior opportunity and should be marked by a corresponding faithfulness in declaring the whole Gospel and the full love of Christ." These and these only are able to cope with and overcome the power of Roman Catholicism. These three opposing forces just noted are without and around us. There is one that is within us. God says through Hosea, "My people are destroyed through lack of knowledge." Ignorance of God's will, of His holy purposes working themselves out in our State, of His promises and their glorious fulfillment in the lives of

A WOMAN'S APPEAL.

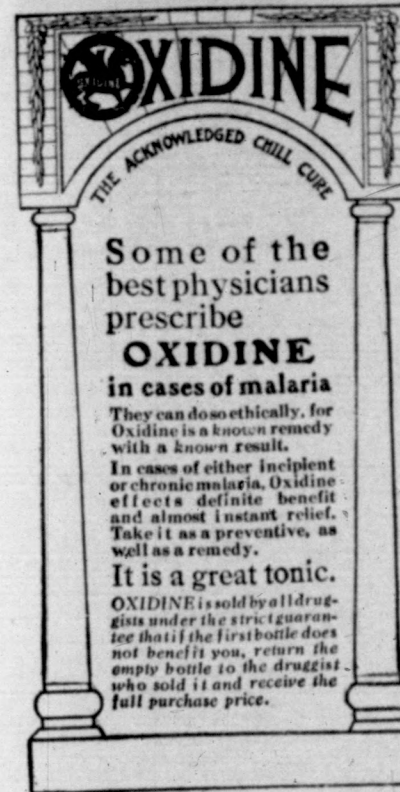
To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these troubles. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify. No change of climate being necessary. This simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.

those who yield themselves to Him stands as a barrier between our Lord's work and those who should do it. Let judgment begin at God's house; those who preach the Gospel are oftentimes untrained, undeveloped, blind leaders of the blind. Let us all get the right idea of God's universe and why we are here—not to eat and drink, to buy and sell, to save and get rich, but to serve God and do His will, and give His gracious gospel to those who have never had an opportunity to accept it. Then will these hostile powers, and others of which I have not spoken, be met and overcome, and "His servants shall serve Him."

But how can we best do this? Jehovah told His servants of old, that "five of them should chase a hundred, and a hundred of them should chase ten thousand."

He honors consecrated, organized work now as then. Our State Mission Board, with Dr. H. F. Sproule and Dr. A. V. Rowe at its head, builds houses of worship when needed, pays or supplements pastors' salaries, and enables them to remain in destitute places where the need is great, brings together men and fields and raises and receives contributions for these causes, and strives at all times and in all places to raise high the banner of King Immanuel and Mississippi Baptists. Oh, shall we not as never before, lift high the hands and hearts of these brethren by contribution and by prayer? Our State missionaries labor in destitute fields, organize churches, establish Sunday Schools, hold revival meetings and baptize believers during the last year 1808. New lines of railroad are constantly opening new territory for the business man and here also the minister of the Gospel must go. "Spiritual interests must keep pace with material prosperity, and to do this requires an aggressive state policy."

Within the last few years a new means of Christian education has arisen. Godly laymen have recognized their responsibility for the growth of the Kingdom, and have gladly given of their time and talents, visiting country churches, making addresses on mission work and related topics, and helping to build up the work on all lines. As knowledge has increased, so also have contributions, so that the work of these brethren has been a valuable feature of State missions. Our Christian women also have grasped the fact that State mission work lies at the base of all missions, and that while we work for Mississippi, we are making contributions for China and Japan and are making their so-



OXIDINE
THE ACKNOWLEDGED CHILL CURE

Some of the best physicians prescribe **OXIDINE** in cases of malaria.

They can do so ethically, for Oxidine is a known remedy with a known result.

In cases of either incipient or chronic malaria, Oxidine effects definite benefit and almost instant relief. Take it as a preventive, as well as a remedy.

It is a great tonic.

Oxidine is sold by all druggists under the strict guarantee that if the first bottle does not benefit you, return the empty bottle to the druggist who sold it and receive the full purchase price.

LADY WANTED

To introduce Dress Goods, Hdkfs. and Petticoats. Make \$10.00 to \$30.00 weekly. Best line—lowest prices—sold through agents only. No money required. New fall patterns now ready. Samples and case free. Standard Dress Goods Co., Desk 32-H, Binghamton, N. Y.

CAN CANCER BE CURED? IT CAN!
The record of the Kellam Hospital is without parallel in history, having cured to stay cured permanently, without the use of the knife or X-ray over 90 per cent. of the many hundreds of sufferers from cancer which it has treated during the past fifteen years.

We have been endorsed by the Senate and Legislature of Virginia. We guarantee our cures.

Physicians treated free.

KELLAM HOSPITAL
1617 W. Main St., Richmond, Va.

DROPSY cured with a vegetable remedy. Relieves shortness of breath in 36 to 48 hours. Reduces swelling in 20 days. Write for symptom blank and testimonials, etc. Collum Dropsy Remedy Co., 512 Austell Bldg., Atlanta, Ga.

To the SICK and DESPONDENT

This Advertisement Is Worth \$1.00
You IN CASH—and Many Times that Amount in Health and Happiness.

Clip this Adv. and mail to us with \$5.00, and we will accept same as full payment for six \$1.00 bottles, sent prepaid, of

P. P. P.

(Prickly Ash, Poke Root and Potassium)

LIPPMAN'S GREAT REMEDY

FOR

Rheumatism, Blood Poison, Scrofula, Skin Diseases, Female Diseases, and Liver and Kidney Complaints. Makes Rich Red Blood, cleanses the entire system, clears the brain, strengthens digestion. Thousands endorse it.

Guaranteed to cure, or money refunded.

F. V. Lippman, Savannah, Ga.

cities centers of information and sources of contribution for State missions.

With all these things in our favor, what are the objects to which we reach in our State work? One object is the upbuilding of our own forces, the education and growth of our churches, the cultivation in them of the spirit of missions which is the spirit of life, for "to give is to live." In this upward progress our schools are a strong factor. Mississippi College, with its noble faculty of God-serving men, with their influence flowing out through its 350 students into all parts of the State, is an ever-strengthening force. Who can measure the power for good infused into these young souls, to make itself felt through the coming years in home and farm, in store, in school, in pulpit, in the senate chamber, and from the judge's bench? Our girls' schools send out young women with minds trained to take hold of life's problems, and with ability to cooperate with their brothers in plans for the world's betterment. Our orphanage takes care of the homeless children of our people, and discovers in our hearts springs of tenderness and generosity, to pour out upon them in joyful giving. Ministerial education strengthens and trains the young ministers, gives them tools and materials, and opens to them widening vistas of usefulness. But the greatest of all objects, so great that I have given it a place of its own, is the enlistment of others, and this finds its bloom and perfection in what I choose to call

OUR OUTCOME.

Looking at the past we see as its results, 1,357 churches, with a membership of 124,365; 641 Sunday Schools with an enrollment of 35,562; more than 500 societies of the Woman's Missionary Union, and one-tenth of the population of Mississippi Baptists. With churches striving to do their duty in the conversion of souls, with the Sunday Schools helping the parents to bring up the children in the nurture and admonition of the Lord, with schools and colleges disseminating Christian education, with missionaries giving their lives to preaching the Gospel among the destitute; may this not mean Mississippi for Christ? Can we put Christ in control of all our resources and at the center of all our activities? Can we be a consecrated people, holding our possessions as a trust, and intrusting them to make for the coming of God's Kingdom? Then will we be indeed a resistless force in the Christianizing of the State, and in the evangelization of the world, and the Kingship of our Lord Jesus Christ.

"Thy Kingdom come! It's heavenly walls,

Unseen around us rise,
And deep in living human hearts,
Its broad foundation lies,
O holy Kingdom! happy fold!
O Kingdom yet to be!
Our hearts in love and worship turn,
To find themselves in thee;
Thy bounds are known to God alone
For they are set above;
The length, the breadth, the height
are one,
And measured in His Love."

No More Chills and Fever



Swamp Chill and Fever Cure Clearing Chills and Fever From the South

You who have felt its wonderful healing power should tell your friends and neighbors about Swamp Chill and Fever Cure. Tell them how it rid you of your chills, your fever, and left you well and strong, full of life and vigor. You owe it to others to spread this good news, and lend your help in this great campaign to wipe out once and for all the dreaded chills, fever and ague that are doing so much to hold back the good people of the South. If the thousands upon thousands who have benefited by

Swamp Chill and Fever Cure
The Positively Guaranteed Remedy
Would tell every sick and ailing one about the marvelous work it is doing, there would be no necessity for advertising it in this paper, as it would only be a matter of a short time until chills and fever would be wiped out completely! A sure cure for Malaria and Grippe—does the work thoroughly in three days.

Your Money Back If It Fails
Swamp Chill and Fever Cure is an agreeable tonic syrup that promptly relieves all forms of fever and ague. Sudden breaks more than three days to break the worst case of chills, and once broken they will not return, as they do with quinine and patent medicine. If they do your Druggist is authorized to promptly refund your money.

50c—At All Leading Druggists—50c
If your Dealer doesn't handle Swamp Chill and Fever Cure, send direct to the Makers and they will see that you are supplied.
Morris-Morton Drug Company, Ft. Smith, Ark.

Church Furniture

SOUTHERN SEATING & CABINET CO.
Oldest and Largest Manufacturers in the South. Bank Store and Office Fixtures.
HOME OFFICE: JACKSON, TENNESSEE
Branch Offices: Greensboro, N. C., Bowers Avenue; Chattanooga, Tenn., James Building; Birmingham, Ala., Chamber of Commerce Building; Memphis, Tennessee, Tennessee Trust Building.



1913 Almanac FREE

Lousy Hens
are never profitable. They cannot lay when tortured night and day by lice and mites. Dust the hens with

Pratt's Powdered Lice Killer
25c and 50c
to exterminate the body lice, and paint or spray the roosts and nests with

Pratt's Liquid Lice Killer
35c, 60c and \$1
to sweeten them up and destroy mites. That means bigger profits.
"Your money back if it fails."
Sold by dealers everywhere, or
PRATT FOOD COMPANY, Philadelphia, Pa.

SUNDAY SCHOOL LITERATURE

UNIFORM LESSONS	INTERNATIONAL GRADED LESSONS
Price List per Quarter	Exclusively Biblical Series
Superintendent's Quarterly 15c	Price per Quarterly Part
The Convent & Teacher 13c	Beginners Department, two grades, 1st and 2nd year—
Bible Class Quarterly 4c	Teacher's Book, either grade 25c
Advanced Quarterly 2c	Pupil's Paper, either grade 7 1/2c
Intermediate Quarterly 2c	Pictures (for the teacher) 65c
Junior Quarterly 2c	Primary Department (three grades, 1st, 2nd and 3rd year—
Home Department Magazine (quarterly) 5c	Teacher's Book, either grade 25c
Children's Quarterly 3c	Pupil's Paper, either grade 7 1/2c
Lesson Leaf 1c	First Year Pictures (for the teacher) 65c
Primary Leaf 1c	Second Year Pictures (per year by set) 1 50
Child's Gem 6c	Third Year Pictures (per year by set) 1 25
Kind Words (weekly) 13c	Junior Department, four grades, 1st, 2nd, 3rd, and 4th year (ready Oct. 1, 1912)
Youth's Kind Words (semi-mo.) 6c	GRADED SUPPLEMENTAL LESSONS
Baptist Boys and Girls (large 4-page weekly) 8c	(Twelve Grades—in 9 Pamphlets)
Bible Lesson Pictures 75c	Beginners (2-5 years, one pamphlet) each 5c
Picture Lesson Cards 2 1/2c	Primary (6-8 years, one pamphlet) each 5c
B. Y. P. U. SUPPLIES	Junior (9-12 years, four pamphlets) each 5c
B. Y. P. U. Quarterly, per quarter 6c	Intermediate (13-15 years, three pamphlets) each 5c
Junior B. Y. P. U. Quarterly, per quarter 6c	
Topic Cards, for six months, per dozen 10c	
How to Organize, per dozen 10c	
Pledge, Invitation or Bible	

BAPTIST SUNDAY SCHOOL BOARD
J. M. FROST, Corresponding Secretary, NASHVILLE, TENN.

SUMMER TRIPS

In planning your summer vacation do not overlook the following low fares which will be in effect from May 15 to September 30, with return limit as shown below.

ROUND TRIP FARES

Jackson, Miss.

—TO—

Chicago, Ill. (a).....	\$30.05
Louisville, Ky. (a).....	22.60
Cincinnati, O. (a).....	27.60
New York City (b).....	49.45
Niagara Falls, N. Y. (b).....	40.95
Detroit, Mich. (b).....	27.25

(a) Limit, October 31.
(b) Limit, 60 days.

Correspondingly low fares also in effect to and of the principal summer resorts in the North, East and West.

For tickets and particulars, apply to your local agent or

ILLINOIS
CENTRAL

"The Road of Comfort"

The usual low-rate excursion during August to

CHICAGO, ILL.
ST. LOUIS, MO.
LOUISVILLE, KY.
CINCINNATI, OHIO
EVANSVILLE, IND.
DETROIT, MICH.
KANSAS CITY, MO.
DENVER, COLO.
WASHINGTON, D. C.

and VIRGINIA, WEST VIRGINIA, NORTH CAROLINA resorts, etc., will NOT be operated this year.

Mrs. Winslow's Soothing Syrup
Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN while TEething, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup." It has no other kind of name. Twenty-five cents a bottle. AN OLD AND WELL-TRIED REMEDY.

NEWS IN THE CIRCLE MARTIN BALL

The Sunday School Board of the Southern Baptist Convention has sold its property on Church street for which it paid \$60,000 ten years ago, for the handsome sum of \$200,000. Some months ago the board bought a lot on Eighth avenue, Nashville, in anticipation of a good offer for the property on Church street.

Dr. George W. Truett, of Dallas, Texas, recently baptized Rev. J. R. Ramsey into the fellowship of the First church, Dallas. He comes from another denomination and is said to be an excellent preacher. He was ordained at once to the Baptist ministry.

The Chestnut Street church, of Louisville, Ky., of which Dr. J. M. Weaver was so long pastor, and is now pastor emeritus, has purchased a good lot on Broadway, and Pastor J. C. Greenoe will soon begin the erection of a splendid building.

Pastor D. J. Miley closed a splendid meeting at Goodwater Church, Smith county, August 8. Rev. E. D. Solomon, of Hattiesburg, did the preaching. There were 31 additions—29 by baptism. This is eight years Brother Miley has served this church as pastor and they say to him, "preach on!"

Missionaries Sister and Brother Eugene Sallee, of China, are teaching a large class at the encampment at Palacios, Texas, on the Chinese revolution. They are assisted by Dr. and Mrs. R. T. Bryan, of China.

The South Norfolk church, Norfolk, Va., recently closed the greatest meeting in the history of the church. There were 50 additions—34 by baptism. The meeting was conducted by Rev. Wm. T. Hall, of Richmond College.

Mr. Leonard Leavell, a brother of Landrum P. Leavell, of Oxford, has been selected as Sunday School secretary for Western Kentucky, and will begin work in September. The Leavell boys are a great force in the Master's Kingdom.

In a meeting held at Rabun Creek church, Laurens county, S. C., Pastor Baggott was rejoiced to receive into the fellowship of the church many of the older men of the community. The preaching was done by Rev. R. J. Williams.

Pastor F. R. Burney had the assistance of Rev. Bryan Simmons in a meeting with Spring Hill church last week. There were six additions by baptisms and the church much revived. \$400 in cash and subscriptions were raised for the hospital.

Next week Pastor F. R. Burney will conduct a meeting with the Cypress church, Chester association. Pastor Burney will do the preaching.

At Upper Milligen Springs church, Rev. T. N. Lusk did the preaching in a gracious meeting. Several precious souls were saved and some backsliders were returned.

Louisiana has more Baptists in the State than all evangelical denominations put together. Yet there are nine towns from 3,000 to 8,000 population which have no Baptist churches. We ought to support the Home Board well.

We were pained to receive a telegram this morning stating that Rev. W. J. Ball, of Hickory Flat, had passed to his reward. He was an earnest and faithful servant of Jesus. We extend sympathy to the bereaved wife and children.

Pastor Fleetwood Ball, of Lexington, Tenn., assisted his father in a meeting at Scotland church, near Winona, last week. Many professions of faith were made and the church was greatly revived. The preaching was intensely Scriptural and "Baptistic."

The Yazoo association meets with the Scotland church, near Winona, October 1. All messengers and visitors will be met at Winona. We want editors, secretaries, and hospital, orphanage and Sunday School men to meet with us. Come with us and we will do you good.

Pastor M. P. Jackson has resigned the church at Covington, Ga., and it is thought that Evangelist Raleigh Wright, of the Home Board, will be called. It is not stated where Brother Jackson will locate.

The papers state that Brother Arthur Flake did superb work at Ridgecrest, N. C., the Baptist Assembly. He discussed the various phases of Sunday School organization.

Pastor John R. Clark, of the Second church, Paducah, Ky., has accepted a call to the Calvary church, Cairo, Ill. His work begins sometime in September.

Dr. Arch C. Cree, of Moultrie, Ga., is one of the lecturers for the Alabama Encampment. He will discuss very important subjects, such as "Southern Baptist Statesmanship, or the Story of the Home Board," "The Highlander and the Plainsman," "Modern Babylon and the Allen at the Gate," etc.

The church at Mayview, Mo., has called to the pastorate Rev. T. L.

ROUND TRIP

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All the popular resorts in New York, New Jersey, Massachusetts, Maine, Canada, Colorado, Kentucky, North Carolina, South Carolina, Illinois, Ohio and Tennessee. On sale daily until September 30. Final limit, October 31. Liberal stop-overs. Through sleeper service to Chattanooga, Washington and New York. For further information apply to S. A. STONE, Tkt. Agt. Phone 303. Jackson, Miss.

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Thursday, August 29, 1912.

THE BAPTIST RECORD

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FOR YOUNG LADIES

Clinton, Miss.

The 58th session, which recently closed, was perhaps the most satisfactory year in every way in the whole history of the college. Indications are that next session will be better. Many improvements are being made this summer. We have just exchanged ten of our used pianos for TEN NEW ONES. As we have retained only the best of the instruments previously used, this gives us practically NEW EQUIPMENT in our piano department. There are more places engaged now than ever before at this time of the year. Only a limited number can be accommodated. There are still a few vacancies in the boarding department and a few in the Industrial Department. Write for information.

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J. A. SANDERSON, Principal.
French Camp, Miss.

Baptist Periodicals for 1912

KEYSTONE GRADED LESSONS

Beginners' Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.
Beginners' Pictures. (For Teachers.) \$2.50 per set for one year; 65 cents per set for one quarter.
Beginners' Stories. 35 cents a year. In quantities of five or more to one address, 7½ cents each for one quarter; 40 cents each for one year.
Primary Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.
Primary Pictures. (For Teachers.) \$2.50 per set for one year; 65 cents per set for one quarter.
Primary Stories. 35 cents a year. In quantities of five or more to one address, 7½ cents each for one quarter; 40 cents each for one year.
Junior Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.
Junior Bible Work. 35 cents a year. In quantities of five or more to one address, 8 cents each for one quarter; 32 cents each for one year.
Intermediate Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.
Intermediate Studies. 35 cents a year. In quantities of five or more to one address, 8 cents each for one quarter; 32 cents each for one year.

UNIFORM LESSONS

Superintendent. (Monthly.) 25 cents per year.
Baptist Teacher. (Monthly.) 60 cents a year. In clubs of five or more to one address, 13 cents each for one quarter; 50 cents each for one year.
Primary Teacher. (Quarterly.) 25 cents a year. In clubs of five or more to one address, 8 cents each for one quarter; 30 cents each for one year.
Our Story Quarterly. 7 cents a year. In clubs of five or more to one address, 1½ cents each for one quarter; 4 cents each for one year.
Picture Lessons. In quantities of five or its multiples to one address, 2½ cents each for one quarter; 10 cents each for one year.
Bible Lesson Pictures. \$3.00 per set for one year; 75 cents per set for one quarter.
Our Little Ones. 25 cents a year. In clubs of five or more to one address, 3 cents each for one quarter; 20 cents each for one year.
Junior Quarterly. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7½ cents each for one year.
Junior Lessons. 8 cents a year. In clubs of five or more to one address, 1 cent each for one quarter; 4 cents each for one year.
Youth's World. (Weekly.) 30 cents a year. In clubs of five or more to one address, 6½ cents each for one quarter; 25 cents each for one year.
Girl's World. (Weekly.) 30 cents a year. In clubs of five or more to one address, 6½ cents each for one quarter; 25 cents each for one year.
Advanced Quarterly. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 8 cents each for one year.
Bible Lessons. 8 cents a year. In clubs of five or more to one address, 1 cent each for one quarter; 4 cents each for one year.
Adult Class. 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.
Home and School. 50 cents a year. Includes of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.
World-Wide. 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.
Young People. 60 cents a year. In clubs of five or more to one address, 12 cents each for one quarter; 50 cents each for one year.
Service. 75 cents a year. In quantities of five or more to one address, 60 cents each for one year.
Our Juniors. (Quarterly.) 20 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

American Baptist Publication Society

514 Grand Avenue, St. Louis, Mo.

Powell, of Marshall, Mo. It is thought he will accept.

The State Mission Board, of New Mexico, has secured the services of Rev. C. J. Thomas, of Alkney, Tex., as general missionary, and Rev. C. I. Walker, special missionary for south-eastern New Mexico.

The church at Williamsburg, Va., has secured the services of Pastor E. P. Wright, of the First church, of Moberly, Mo. He will take charge September 1.

Pastor J. P. Lee recently conducted a meeting at Gray, Ala. The church was greatly revived, and 15 were added to the membership by baptism. The pastor did all the preaching.

The First church at Winona has told the pastor to go off and take a rest for a month. This command he will partially obey, spending a week or more in Pontotoc county attending the old Chickasaw association. Then in Tennessee visiting relatives and preaching some.

The Central church, Atlanta, Ga., has given Pastor C. A. Ridley a vacation and a well-filled purse for the payment of expenses. The work is prospering in his hands.

Evangelist T. T. Martin is aiding Pastor M. K. Thompson in a meeting at Bessemer, Ala. These are Mississippi men and work well together.

The management of the Delaware, Lackawanna & Western Railroad decided to prohibit any employee from using drink either when on or off duty, at pain of instant dismissal. The recent wreck at Corning, N. Y., was directly traceable to drink. That is the way to stop it.

Dr. W. O. Carver, of the Seminary at Louisville, Ky., is at the Remington, Ind., Chataqua preaching and lecturing. The subject of one of his lectures is, "The Making of the New Testament."

The State Mission Board, of Kentucky, has elected Rev. F. R. Walters, of Corbin, Ky., State evangelist, and he enters on the work at once. He takes the place of Rev. S. P. Martin who becomes pastor at Lebanon, Tenn.

The Baptist Standard says, that Dallas, Texas, has more than 200 saloons and up to date 39 people have been killed this year. The record of murder is due to the saloons.

The First church, Austin, Texas, has called Dr. L. R. Scarborough, of the Southwestern Theological Seminary, Ft. Worth, Texas. He has not yet made his purposes known.

A Heart's Longing.

I long to see dear Jesus' friends,
Within those sacred walls,
I long to meet Him face to face,
And 'neath His feet I fall.

I long to walk those golden streets,
Within that sinless land,
I long to hear the angels sing,
And play their mighty band.

I long to see the holy King,
Upon His shining throne,

I long to hear Him say to me—
"Faithful servant, well done."

—Ada May Rosa.

Star, Miss.

YOU ARE INVITED

To join The Record Piano Club. The plan is sensible, economical, and convenient. Club members not only save money on their pianos, but are protected and even insured in every particular so that dissatisfaction is impossible. Study the Club plan carefully and you cannot fail to see that it represents an unusual opportunity. Those who have already joined and have received their pianos express themselves as "delighted with the plan and the piano."

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W. F. Standefer.

Whereas, God in His infinite wisdom has removed from our midst our friend and brother, William F. Standefer, and

Whereas, he was a consistent member of our church, always concerned about the welfare of God's work and people, remembering the church in his last days by a gift of \$100, to be used as an interest fund.

Be it therefore resolved, First, that while we believe our brother has been called home and is resting from his labors, we sincerely deplore our loss and extend our sympathy to his family.

Second, that we feel that Palestine church has lost a loyal member and her people a true friend.

Third, that we strive to emulate his example and keep God's work uppermost in our hearts and lives.

Fourth, that a copy of these resolutions be sent to his family, one to The Baptist Record for publication and another be spread upon the minutes of the church.

J. B. Russell,
H. P. Riser,
E. P. Smith,

Committee.

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SUNDAY SCHOOL LESSON

By MISS M. M. LACKEY

THE KING AND HIS KINGDOM.

Lesson 9. September 1.
Mark 6:14-29.

The Death of John the Baptist.

Golden Text: "Be thou faithful unto death, and I will give thee the crown of life."—Rev. 2:10.

We study today the sad and tragic close of the life of John the Baptist. But it is well for us to bear in mind that while the first three gospels tell of the death of John, they do so in order to bring out the main thought that Jesus is arousing opposition. We make of it a temperance lesson, and it is well that it comes in just now.

King Herod was not only a coward, but he was weak and vicious and handsome. Perhaps, when quite a young man, he married the daughter of the king of Arabia. Sometime after this he went on a visit to Rome to see his brother Philip. While there he and Philip's beautiful and wicked wife, Herodias, fell in love with each other, and ran away together. He then divorced his own wife. For this awful deed, John denounced him openly, which aroused the wrath of Herodias. To prevent her killing John, Herod put him in the prison of Machabees. This was a strong fortress on the borders of the Arabian desert some miles east of the northern end of the Dead Sea. It was not only a dungeon in which prisoners were kept, but was also a palace where the king sometimes stayed. In Mark 6:20 we read that Herod "heard him (John) gladly," so we judge that it was cowardice largely that caused him to keep John a prisoner.

The lesson tells how a wicked and angry woman used her own silly daughter as bait to catch a weak, drunken coward. It is not told that Herod was a habitual drunkard, nor that the daughter of Herodias was a lover of the dance. But this one drink, and this one dance caused their eternal downfall. Do you get the lesson?

Give the lesson story.

Who was King Herod?

What was he heard of that is here referred to?

Why did Herod think John had arisen?

Why should any have thought that Jesus was Elijah? (The Jews believed that Elijah would appear as the forerunner.)

What was the character of Herod the Great? ("He had a conscience and a will.")

Did Herod actually think that John might have arisen from the dead? ("It is conscience not only condemning the sin; that is the simplest work of conscience. It is conscience setting its seal to the solemn truth of a spiritual and immortal life. That truth is never hidden from men until conscience is utterly seared.")

How did John fall under Herod's power?

Why was the sin of Herod consid-

ered specially bad by the Jews?

What kind of a woman was Herodias? ("She had a will and no conscience.")

What is meant by "he was much perplexed," in verse 20?

Was it common for a king to have a birthday supper? (It was among the Herodians; not among the Jews.)

Who were the lords and high captains and chief men? (The lords were his political dignitaries; the captains were men of war, as he was at this time at war with Aretas, king of Arabia, on account of the way Herod had treated his daughter in divorcing her.)

Why was Herod so sorry that Herodias' daughter asked the head of John?

Was the girl—Salome—to blame? (Yes. "No mother ever walked the earth who could make a strong girl forget her inborn maidenhood and modesty.")

Would Herod have killed John if he had not been drinking?

Who was gainer by John's tragic death?

SEEK FURTHER ANSWERS.

What is a coward?

Is the person who is afraid always the coward?

What do we learn of "sinful anger," as shown in Herodias' life?

What do we learn of "sinful obedience," as shown in Salome's life?

What do we learn of "sinful weakness," as shown in Herod's life?

Are "moderate" drinking and "singing ever tools of crime today?"

Herod and Pilate both showed they appreciated the moral worth of John and Jesus. Is it a common occurrence for bad, weak men to appreciate worth?

Does reluctance increase or diminish guilt?

Is the "sober second thought" always better than the first spontaneous one?

Must we always obey our conscience?

Do we or do we not take Herod's place every time we disobey conscience?

Would Herodias' conduct in high places today be publicly rebuked?

Should Herod have kept his oath? (Suppose his own head had been at stake!)

Mississippi Woman's College and the W. M. U.

The last four weeks have been so full of work for me that the weekly letter to The Record has been neglected. Running an office in Hattiesburg, keeping up with a large correspondence, getting to all the protracted meetings in a large radius and looking after improvements being made at the college, and a few other things, have taken up nearly all of my spare time. It gives me much pleasure to be able to announce to the brotherhood that at this date—one month before the opening—we have as many boarders enrolled as I had hoped to have by the 18th of September. Many of the brethren are working enthusiastically and

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God is gracious to us. The ladies of the First church at Meridian are paying the way of an orphan girl in the college. Some of the W. M. U.'s could do this and help both the girl and the college.

Brethren, will you see that Mississippi Woman's College is represented and presented at your association?

See that it is associated with Mississippi College in the report and that a good talk is made about it. Seventy-five thousand Baptists in the State do not know yet that we have a woman's college! The pastors have the success of the college in their hands.

Your servant,
J. L. Johnson, Jr.

God's Plan With Men

By T. T. MARTIN, Evangelist

AN INTERPRETATION OF SALVATION

CONTENTS

- I—Sin and Its Punishment—God's Justice—Degrees in Hell.
- II—Sins Never Excused, Nor the Penalty Ever Remitted Without Redemption.
- III—Jesus the Christ as Sin-Bearer—God's Justice and Love.
- IV—The New Relation—The New Motive.
- V—The Sins of God's Children—Forgiveness—Chastisements.
- VI—Rewards—Degrees in Heaven.
- VII—How to Be Saved—Repentance and Faith.
- VIII—The Meaning of "Believe On" or "Believe In" Christ.
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